

THE LATTER-DAY SAINTS'

BI-CENTENNIAL STAR.

"Then shall arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." PSALM.

No. 29, Vol. XXXVI.

Tuesday, September 29, 1874.

Price One Penny.

A DAY WITH THE LATTER-DAY SAINTS.

BY AN "OUTSIDER."

As in the report of the meeting at Wolverhampton, published in the *Birmingham Morning News* of August 24th, we take great pleasure in presenting to our readers a synopsis of Report of a Conference held at the Lecture Hall, Nelson-street, Newcastle, on Sunday, Sept. 13, 1874, published in the *Star of the Guardian* of Sept. 19th, as an instance of fairness with which, until very recently, we have not been privileged to see in the public prints.

Happening to get into the society of Elder Hughes and a local President, Benjamin S. Newton, I got a few thoughts concerning the religion commonly called "Mormonism." The word Mormon is an Indian word, which simply means "more good."

From the conversation I had with these two gentlemen named, I could not help forming an idea, wide of the mark, that is generally circulated and believed concerning a people who are, to say the least, more righteous than their fellows would give them credit for.

Having entered the Hall, I gazed around, wishing to secure the most secluded seat, wherein, unnoticed, I

could "take a note."—Specifically stating the place, it was the meeting-house of God to me—I remained so and silently spoke my gratitude to Him.

"—Where power can be found
More than thoughts or wishes have."

Six fine looking men occupied the platform, whilst an old office mate named "Storey" noted down the proceedings, and Newton sat with pen in hand behind. Elder McFarland arose and gave out the hymn,

"The morning breaks, the shadow flies,
Away went the tune of "Duke Street"
with the hymn, and in general, the congregation sang lustily. Prayer was offered, which I am sure was most simple, orthodox, and varying from any prayer we usually hear from other dissenting Bethels. Prayer over, "Arise, my soul, arise," was sung. Elder Holbrook then arose and addressed the meeting. A young man of not more than 20 or 21 (did he appear to be). He declared their mission to be "the advocacy of the principles of life and salvation." Churches innumerable worshiped, but still wickedness was rampant. The fault lay in the Church. Churches denied reve-

lation in these 'latter' days, but God speaks as potently now as he did in the ancient days by Prophets, &c. The light placed in the window by the father for the son, was disregarded by the latter, and as a result, he fell over the precipice and was dashed to atoms. In like manner the New Testament light was unobserved. Different degrees of glory he could enforce, a death-bed repentance and a long life of holiness he never could see as meriting the same reward. A peculiar people," he said, they were. "A gathering out of this wicked world a community who would become mighty men and women in Israel—people who had proved all things, and held fast to all that was good. We admire all that is good. Every good principle we endorse. Earth is a school of probation for heaven. Unsalaries, we leave our homes to benefit man. We have no college wherein to make us ministers. We come from the plough, the bench, the saw, to preach God's word. In his name and in his strength we preach. Our talents are his, and he is our refuge and strength. May God unite us together as the heart of one man, through Christ, his Son." Thus did the Timothy-like Elder bring his discourse to a close, not lacking Amens abundantly.

Elder Hughes then arose and said, "God had always had a Prophet on the earth. [Whenever he had a people whom he acknowledged, on the earth.] He had to-day. We are acknowledged peculiar, but our peculiarity is apostolical. Heaven is opened, and communicates its will to man. Time will not alter heaven's institutions. God is unchangeable. For the remission of sins, faith and baptism are absolutely essential. The laying on of the hands is Scriptural. We contend for the unity of faith. Our Prophet is spoken evil of by all who know him not. Christ was the same. He is endowed with apostolical and prophetic power. We are accounted a bad people, but our works testify against the accusation. Utah has a self-sustaining people. We excel in health, strength, and longevity. A man, meeting 50 years to prepare to die is folly. He ought to work to live. It only takes a few minutes to die."

The speaker in bearing his testimony concerning Brigham Young, said, "He was as much a Prophet as Isaiah, Ezekiel, or Habbakuk." With an invocation of God's blessing through Jesus, on the audience, he resumed his seat.

Elder Gowans, succeeding, said—"We believe in the Bible as God's word. We practice its teachings. We are unpopular and unfashionable. We believe in literal obedience to the commandments. Peter's sermon was baptism and faith for the remission of sins. Modern Christianity says, 'Believe in Christ, and your sins are forgiven you.' Whether shall we believe Peter or modern Christianity? We follow Peter. It is absolutely necessary to go down into the water, be buried in it, for the remission of sins. Ananias said to Paul, 'Why tarriest thou? Arise, and be baptized, calling on the name of the Lord.' Christ's reply to Nicodemus was ample to satisfy Latter-day Saints that mere faith was ineffectual. There must be an amalgamation of baptism, faith, and good works." With a prayer for comprehensive power, Elder Gowans retired.

"How will the Saints rejoice to tell," was sweetly sung. Prayer offered, we went to dine.

Returning at two, the hymn "Once more we come before our God," was warbled forth. Prayer offered, we sang "Great is the Lord! 'tis good to raise." A number of resolutions were passed, after which the Apostle J. F. Smith addressed the congregation, remarking "the inutility of preaching without God's Spirit. The Spirit taught the things of God. The possession of the Holy Ghost excelled education, in teaching the Gospel's purity, fullness, and perfection. The great bulk of professing Christians did not believe the Bible. They were hypocrites, because they did not practice its commands. We believe the Bible to be inspired, profitable for instruction, edification, counsel, admonition, and perfectly beneficial, if we obey its precepts. It is not, however, the only source of information. God continues to speak unto us as he did of old. The circumstances of the past are not those of the present, neither

will be those of the future. Man and circumstances change, and God in stress accordingly. Once he said, 'Thou shalt not kill, but under different circumstances he commanded, 'Go now and destroy the people.' I am not ashamed of the Gospel, it is the power of God, &c. Christ died from Adam to Christ, sacrifices have been offered. The Lord's Supper was a sacrifice originated by Christ. Did the Antediluvian baptism? Yes. The Israelites did. Noah was saved by water. Baptism was as binding as the decalogue. Every man born into the world has a portion of God's Spirit given unto him, to be a monitor—a conscience, a guide. Unless we have the Spirit we are dark—cannot see the kingdom of God. The law judges according to our works. Our laws are in the Bible. We desire to be made known. We are a broad-minded and liberal people. All will be saved, except the sons of perdition. Every man cannot sin against the Holy Ghost, unless he has had its gift. Disbelieved the thief went from Calvary to Paradise. He believed Christ went from the cross and preached to the souls in prison, vide 1st Peter, chap. 3. In the spirit world the Gospel will be preached. Infant baptism is fallacious. They are saved without it. 'Suffer little children,' &c. We believe in everything that tends to the good of men. A more virtuous and industrious people than those at Utah, did not exist. Swearing and profanity was conspicuous by its absence [until the people of Utah were besieged by the army, and a lot of unprincipled office seekers]. Swindling lawyers as vultures did not prey amongst them. Mormonism was tranquility, springing from a pure and good fountain. Show me a man who swears, drinks, and is lewd and profane, and I show you a man who is not a Latter-day Saint. We court exposure. Conjurings, humbugs had crept amongst them their mountain homes, but, united in Christ, we stand, and our enemies shall not prevail against us. May God bless you, and the town, and all denominations, through Jesus Christ, I humbly pray. Amen."

This earnest discourse concluded, we sang the hymn, "Send all creation

joins to praise the Eternal Lord."

Sir cloak found a respectable and numerous audience in the hall. "How are thy servants blessed, O Lord?" This is one of Addison's finest hymns, to which we sang the mellow old tune of "Barton." Prayer every we sang one of Wesley's hymns, "Jesus, thou art redeeming Lorn." Elder McKennis then arose and delivered a most eloquent address. "For five years he had been private secretary to Brigham Young, and he knew, and daily felt, that he was a man of God. Oceans and continents he had crossed—for saking all—to proclaim the glad tidings. The principles of Mormonism were truth. It had been sealed with the blood of 200 of his brethren, who were martyred in Illinois. Notwithstanding murder, demolition and destruction of both reputation and substance, Mormonism grows and flourishes. Norway, Sweden, Britannia's realm, and from all parts of the globe, thousands reach the city of the Saints—the city of Utah. Mormonism is of God and cannot be overthrown. The canon of Scripture is not yet full. Mormonism, like Christ's preaching, was distasteful. As of Christ—so with Young—the people cried, 'Away with him; he is a glutton and a winebibber.' Because of our adhesion to 'immediate revelation' we suffer. It is, however, Scriptural. The deluge, Sodom and Gomorrah, Daniel and Joella's prophecies respecting 'visions,' &c., were instanced as illustrations. I am a living witness for God; and I know and feel that what I preach is true. Our taxation is direct and small. Thousands visit us and return astonished. We have received one Spirit—we see alike, we understand alike, and have become one august gathering to learn more fully the ways of God. A hungry man reading of a feast is not satisfied, neither shall we be short of the sanctifying Spirit, that performs such marvelous works. If Latter-day Saints have not got the truth no other people have," &c. This eloquent address was lengthy, and apparently well appreciated, but want of space forbids a further note. Elder McFarland briefly addressed in a similar strain, but for the reason just assigned, I must withhold. Apostle Smith again

addressed. He declared unwavering confidence in the angels ministering to Joseph Smith (his uncle), and delivering into his possession "the golden plates."

P.S.—One word ere we part. I am creditably informed that all Protestant denominations have had the use of the great Temple [Tabernacle] at Utah, whenever they have asked for it. There is a Romanist Church, to which Brigham Young handsomely contributed 500 dollars, or £125. The priest asked further aid after, which Brigham

Young cheerfully gave, but requested that it should not be published, because he wanted in all his doings to obey the command, "Let not thy left hand know what thy right doeth."

In conclusion a pretty tune was sung, called "Utah," to the following words, "We thank Thee, O God, for a Prophet."

I left the Latter-day Saints, convinced that they were a happy lot, "More sinned against than sinning," a thousand, thousand fold.

WOMANLY DIGNITY.

There are various kinds of dignity, and if some are more exasperating than others, some are very lovely, and among the greatest charms of womanhood. There is in particular that soft dignity which belongs to women who are affectionate by nature and timid by temperament, but who have a reserve of self-respect that defends them against themselves as well as against others. These have a quiet dignity, tempered by much sweetness of speech and manner, that is the loveliest kind of all, and the most subtle as well as the most beautiful. They are like the lady in "Comma," and seem to cast the spell of respect on all with whom they are associated. No man, save of the coarsest fibre, and such as only physical strength can control, could be rude to them in word or brutal in deed; for there is something about them, very indefinite but very strong withal, which seems to give them special protection from insolence; and a loving woman of soft manners, whose mind is pure and who respects herself, is armed with a power which none but the vilest can despise. This is the woman who gets a precise obedience from her servants without exacting it, and whose children do not dream of disputing her wishes; who, though so gentle and affable, stops short of that kind of familiarity which breeds contempt, and with whose no one takes a liberty. For this one can scarcely give a reason. She would not ramp or rave if she was

displeased, she would not scold, she could not strike; but there is a certain quality in her which we may not be able to formulize, yet which would make us ashamed to pass beyond the boundaries of the strictest respect, and which restrains others less consciously critical than ourselves as certainly as fear. It is the respect we pay to those who respect themselves; the consideration and honor which all real purity of nature demands and obtains. This is womanly dignity in its leveliest aspect, and the kind we desire to see in women, whom it would not harden, nor render less than loving.

Then there is the more aggressive, strutting, stage kind of dignity, which we meet in historical romances chiefly, where "avaunt, base caitiff" is a phrase of power, and where an unprotected damsel, in a robe of "rich samite bright," with her back hair down and carrying a small jeweller's shop on her person, is able by the magic of her dignity alone to defend herself from the base designs of marauding barons and the depredations of meaner knaves—taming the wild beasts among men as Una tamed her lion. This is a picture exquisitely fascinating to the young, and firmly believed in. We doubt, however, if any enthusiastic girl would find she possessed the gift if she went into a thieves' quarter in London with her purse in her pocket and her dignity as her sole safeguard; and we think she would do better to

trust to the police. This kind of dignity, translated into the home life, is a troublesome sort of thing; but sometimes it is intensely odd, if one can afford the time to be amused; and a dignified woman of the stage-heroic kind, who "draws herself up to her full height," as novelists say, and speaks in an octave below her usual voice when she is offended, is pretty sure to have plenty of occasion for the exercise of her talent.

There is another kind of dignity—the grim kind, repellent and iron-bound—whereby you feel yourself pushed back before you have made an advance; where, indeed, the whole rule of life seems to be to repel on all sides. Women afflicted with this species of dignity are always on the look-out for assaults, and consequently are always thrusting their shield of defence in your face. You do not want to trouble them in their dignity; you are not thinking of invading that or this sacred province; yet you are suddenly met by an assumption of offended majesty, which makes you feel as if you had received a blow. Some playful word, some laughing and ridiculous accusation, or quite innocent allusion, and you are treated as a misdemeanant who has grievously offended against good manners and womanly dignity. There are some women constitutionally incapable of understanding anything like playfulness, and who can make no distinction between fun and impertinence, a laughing humour and taking liberties. They wrap themselves up in a robe of majesty, and resent as rudeness any homely touch which ignores their stately drapery. They are women about whose affairs you know absolutely nothing, though you may be their friend of a lifetime. You never hear them tell the most harmless anecdotes frankly, but always with a severe air of mystery and something hidden; you never hear them discuss the least important subject freely. You would not dare to ask them, friends as you are, things which you would ask a comparative stranger without hesitation, and they never volunteer information. They would consider it a liberty if you wanted particulars as to the treatment they

had pursued, say in such or such a case of illness; and they are far too dignified to help the inexperienced or their younger by their own acquired store. One often wonders what these women are as mothers with young daughters to instruct; and whether their dignity can unbend so far as to give lessons to girls who have everything to learn. They are so grim, so far removed from any of the kindly familiarities, the maternal tenderesses of ordinary women, that we find it hard to believe there can ever be moments in which, or persons to whom, they can condescend to be natural. Akin to these, but not identical, are the coldly dignified women—those who keep themselves apart from their world for want of warmth to coalesce. They are not so aggressive as the grim ones, and not so apt to take offence or so keen to see an insult where none was meant; but they are as impenetrable, and as impervious to humor. The difference between the two kinds lies in the temper; the dignity of the grim being dignity soured by ill-humor, that of the cold being dignity hardened by indifference. Neither is admirable, and both are common; and woe to the luckless man, most probably of a jovial, weak-backed nature, who has fallen into the power of either. He has to expiate by a life of self-suppression for the one part, and of perpetual stumbling into offence for the other, the terrible mistake he made in early youth, when a girl's cold self-possession was called by a finer word, and no account taken of the time when a just endurable characteristic would have become exaggerated.

The fact is, useful as womanly dignity is as a womanly possession, it can be carried to excess, and from a virtue become a vice. So long as it is an honest defence-work against the rough assaults of superior strength, it is both good and fair; but when it assumes to be more than this it becomes an exaggeration, and, as such, ridiculous. There is no law by which women can be exempt from a share in the troubles and sorrows of human life; and even their dignity cannot always protect them from things that override all but nature. Still it is a

valuable possession, and women and children have too much affliction and too little; for, though the men, read-
 ing them abroad, too little make

use of them, and women and children have too much affliction and too little; for, though the men, read-
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We have seen that instructions were given by St. Paul for the preservation of the Church; for its own safety, to purify itself from heresy. Men of an insubly and separatist spirit should not be permitted to stir up mischief without check, under pretext of liberty.

The direction given to them on this subject was in the following terms:—A heretical man, after a first and second admonition, should be cast out. Even a faithful person, who was not taken out, should be cast out. Heresy is a sin to be reckoned to the credit of the Church. If these efforts failed, the way to be taken, and separated from the Church, and separated from the Church, and separated from the Church. For serious moral offences, the early Church had the penalty of excommunication; for the separatist and factional spirit, its penalty was non-recognition. The former is illustrated by the case of one who was cast out for a time from Church communion at Corinth by St. Paul's direction; but when penitent, was, at the instance of the same apostle, mercifully restored to fellowship. The latter remedy was prescribed for the Church in Crete, where there were "many unruly and vain talkers and deceivers." The Church discipline in both forms was directed to the purification of the Christian community, and to the healing and restoration of the particular offenders. What we have said relates mainly to the scriptural meaning of the terms before us. The subsequent usage has been very different. In the early centuries, certainly as early as the third, a proud spirit of ecclesiasticism began to work; and from that time the external Church organization under the command of Christ and his apostles, but in his own commands and traditions, imperative on all, the commanding ecclesiastic and heretic many who, because of their very

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adherence to the truth as it is in Jesus, was obliged to oppose the errors and superstitions of the Church. Men of fleshly disposition and immoral life were not excommunicated, if they submitted to the bishop, and made offerings to the Church, but men of good and holy life, if they wished to prove all things by sacred scripture, were excommunicated, and, as Church tyranny grew, were headed over to the secular power, to be put to death as heretics. The Church discipline came to be as corrupt as the Church doctrine. There was a fearful compromise at immorality, provided that the ecclesiastical abolitionist was recognized; but there was ruthless severity toward many of the choicest saints of God, because they would hold nothing contrary to his word. Amongst ourselves how is it? I see around me a state of the greatest confusion. (1st.) The officers of the Church is much spoken of and much misunderstood; by none more than by two parties, who seem to be wide as the poles asunder. Those of the one exalt the holy Catholic Church in the form of a definite institution, known by certain outward marks; and assert that the communion to which they belong, and no other, possesses those marks; and, therefore, is entitled to the allegiance of all Christians. Those of the other denounce all Church institutions as corrupt, and set up a number of exquisite and exclusive religious exterior, claiming that these are emphatically "the temple of the Lord." (2nd.) The liberty of the Church is restrained alike by those who exalt sacerdotal authority, and by such as would place the Church under the civil power or the public opinion of the world; but not only so, in another direction liberty is abused by those who set up party watchwords, and, on the slightest provocation, are ready to separate

brethren and form a new denomination—just as though every difference of opinion must issue in a division of the Church, and nothing whatever were due to the grand communion of saints! At the same time, (3), the discipline of the Church is relaxed, and in some commodities is almost obsolete. If a man be in "orders," he may teach whatever he chooses, from the borders of infidelity to the very extreme of superstition, and introduce what ceremonies he pleases into the worship of God. Another comes, having no "orders," and not approv-

ing or submitting himself to any Church; but he begins to teach, and draws disciples after him. Every kind of disorder prevails, because the direction which St. Paul gave to Titus for the ordering and superintendence of the Church is ignored. There is no end of faction-making, for there is not even an admonition, far less rejection, of a heretic. In fact, Church discipline is made void as regards both doctrine and life; and this lawlessness is called liberality.—*Sunday Magazine.*

POLAND'S OFFICIAL DEATH.

Following in the footsteps of his predecessors Benton, Douglas, Colfax, Cullum, Claggett and all others, who have given aid, and lent their energies for the overthrow of Mormonism, L. P. Poland now takes the downward tendency, and in the following as clipped from the Salt Lake Herald, we fully concur:—

The Herald has nothing in particular against Luke P. Poland, of Vermont, any more than it has against any other official corruptionist who is guilty of as much as he; but we are glad he has been defeated for Congress, and for numerous good and sufficient reasons: he is a hypocrite, and a hypocrite ought not to make laws for the government of honest people. He is a ring-leader, and ring-leaders ought not to be in Congress. He has been a tool for Grant and the ringmaster Shepherd, and a man who can be made a tool of by any one, is not fit to occupy a seat in the House of Representatives. He was one of the chief actors who stole the presagag bill through Congress, and a man who will steal any bill, and

more especially such an infamous one as that through Congress is unworthy to be trusted with law-making powers. We say nothing of his bill to rob the people of this Territory of their sacred rights as freemen and of their property, and to crush them under the heel of an unscrupulous gang of carpet-bag despots. If he were a man the self-knowledge that he had fathered such a bill, and been chiefly instrumental in its passage, would eternally damn him in his own estimation. But if he is kept where he can sin no more against American citizens, we will forgive him for his part of the Poland bill.

But now he has passed the zenith of his corruption and began to descend. He is just beginning to reap the harvest for which he has sown so much seed. In his career he has been guilty of enough official wickedness to make him despised by all true Americans—a point in his existence to which he has nearly attained. With this brief indictment we appropriately emphasize proud Virginia's motto: *Sic semper tyrannis!*

SWEARING.—Of all the crimes that ever disgraced society, that of swearing admits of the least palliation. No possible benefit can be derived from it, and nothing but perverseness and depravity of human nature would ever have suggested it; yet such is its prevalence, that by many it is mistaken for a fashionable acquirement, and considered, by unreflecting persons, as indicative of energy and decision of character. In reality, swearing is a mark of a low, ignorant, vulgar and sinful training and disposition, and no person of decency would be guilty of it.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 28, 1874.

DURHAM AND NEWCASTLE CONFERENCE.

From the report received from Elder A. McFarland, we learn that a very enjoyable time was had at the Conference held on Sunday, Sept. 13th inst., in the Lecture Hall, Newcastle, at which there were present on the Stand—Prest. Jos. F. Smith, Elders A. McFarland, David McKenzie, Henry Hughes, Hugh S. Gowans and L. Holbrook.

Elders Holbrook, Hughes and Gowans occupied the morning meeting, at which a good spirit was manifested.

In the afternoon Elder McFarland, Prest. of the Durham and Newcastle Conference, read the financial report from July 1, 1873, to June 30, 1874, also the statistical report for the same period, which shows the total number of members, including officers, 299. These reports were unanimously accepted. The authorities of the Church in Utah as at present organized were sustained, also Joseph F. Smith as Prest. of the European Mission. Archibald McFarland as President, and James Storey as clerk of said Conference, were each also unanimously sustained. Prest. Smith followed with a very instructive discourse.

In the evening Elders McKenzie, McFarland and Prest. Smith spoke with great freedom. At each of the meetings the Hall was well filled, a great many strangers being present, who listened with great attention, and seemed to appreciate the good feelings made manifest.

On Monday evening, Sept. 14th, a meeting was held at 7 o'clock in the class room of the Mechanic's Institute, Jarrow, which having been advertised, called out a numerous attendance of strangers, many of whom could not gain admittance owing to the size of the Hall. Elder McKenzie spoke on the first principles of the Gospel, followed by Prest. Smith in a discourse on the organization of the Church, and first settlement of Salt Lake Valley by the Saints. Notice was given of a lecture to be delivered at the same place on Thursday evening, by Elder McKenzie, on the subject of Plural Marriage, at which time, we are informed by letter, the people assembled and the speaker held forth for one hour and thirty-five minutes to a remarkably attentive audience. These meetings, we feel, will have a tendency to allay some prejudices and to create a spirit of inquiry in that section of country.

L. J. N.

THE NORWICH CONFERENCE PICNIC.—From the *Salt Lake Herald* of Sept. 3rd, we clip the following:—"A large number of ladies and gentlemen, who

had formerly been members of the Norwich (England) Conference, and their friends, met at Lindsay's Gardens yesterday afternoon, and spent a few pleasant hours. Elders G. B. Wallace, R. F. Nealen, S. Sears, R. Dye and others who had traveled in the Conference were present. Every one appeared glad to see every one, and all were apparently happy. The Branches were represented as being in a flourishing condition."

We are pleased to notice such gatherings of the Saints at home in the mountains, and realize the good feelings enjoyed on all such occasions, and have a desire to hear of many as agreeable meetings.

OCTOBER 14TH COMPANY.—We take great pleasure in informing the Saints who are desirous of emigrating by the October 14th company, that arrangements have been made with Messrs. Guion & Co., to carry that company to New York at the same rates as that of September 3rd—viz., £3 0 0 for each adult; the through fare to Ogden will therefore be \$12 16 0, as heretofore.

ARRIVED.—Brother J. R. and sister Marks, accompanied by sister Pearce of the 14th Ward, Salt Lake City, arrived at Liverpool on the 22nd inst., per the S. S. *Baltic*, in good health, on a visit to their children and friends.

RELEASES.—Elder Volney King is released from laboring in the Leeds Conference, to return home with the October 14th company, on account of ill health.

Elder A. B. Taylor is released from laboring in the Bedfordshire Conference, to return home.

Elder James Bywater is released from the Presidency of the Leeds Conference, to return home, in consequence of failing health.

ABSTRACT OF CORRESPONDENCE.

Elder H. G. Bywater, Pres. of the New York Conference, writes under date Sept. 6th—"We have much joy and satisfaction in our labors, have baptized nineteen in the last nine months, and emigrated about forty from the Williamsburg Branch, and about thirty from the Branches in this the New York Conference, which is now composed of seven Branches. The Saints as a general thing are poor, but are striving to do all they can to gather with the Saints at home. Brother Staines was with us to-day; he is well in health, and feeling first rate in every respect." Brother Bywater's address is No. 100, Nassau Avenue, corner of Leonard Street, Green Point, Long Island, U.S.A.

Elder E. N. Freeman writes from Sheffield September 18th,—Brother Peter Barton and myself are quite well; the health of the Saints generally in this Conference is good; last Sunday we held meetings at Beighton and Normanston Springs; we had very good and attentive congregations considering the coolness of the weather.—On brother Parkin telling the people at Beighton that the season for out-door preaching had expired, and we must discontinue our meetings there, one man spoke up, saying we were welcome to his house for that purpose. We thanked him, telling them we would continue coming to

see them. At Normanton Springs, one man took exceptions to the remarks of brother Parkin while speaking, which created a little excitement at the time, but in the explanations, questions and answers, enabled us to fully satisfy the people, and will result in good. I never feel better than when I have the privilege of teaching the principles of the Gospel.

Elder B. H. Watts writes from Bristol September 21st, that his health and that of the Saints in his district is good; meetings are being held with good results; the Saints feel alive to their duties and a lively interest is felt in the work among the young people.

Elder R. T. Burton writes from London, Sept. 26th, — We are all well and are endeavoring to do the best we can to forward the great cause of truth in our Conference, wherever we think our labors will be the most available. I am much pleased to learn we are soon to have more help from Zion, the field is large and the laborers are few. Our meetings in some of the Branches are well attended, especially Sabbath evenings, and some are being added to the Church by baptism almost every Sunday, and thus if not making such rapid strides, the cause of truth is steadily marching onward; the Saints are rejoicing in the gifts and blessings of the Gospel as enjoyed by the ancient people of God. — On Wednesday, 23rd, we re-organized a Branch of the Church at Deptford, and expect soon to organize another at Croydon. Elders Hardy and Carrington are now out preaching, and are working with much zeal, earnestness and joy at the bright prospects of the great Latter-day kingdom.

CORRESPONDENCE.

Steamship *Wyoming*,
190 miles off New York,
Sept. 13, 1874.

Pres. Jos. F. Smith.

Dear Brother, — Before reaching New York (which will, we hope, be about 9 o'clock tomorrow morning), we thought we would at once commence to give you herewith a report of our sea voyage thus far, and finish it after our arrival at New York.

We suppose you received our letter, written at Queenstown on the 3rd inst., and which contained the particulars of our organization and a statement of the health of the company at time of writing, so that all that is now necessary to say here is in regard to what has since transpired.

After taking on-board quite a number of stores and a few cabin passengers, we steamed out of the bay at Queenstown at about 2 o'clock p.m., having been there one hour and a half. In getting into the channel again we experienced quite a shaking, the sea being somewhat rough. For four or

five days the wind was tolerably strong, and the ship, in consequence, was kept in a lively motion. Head winds lasted till yesterday, so that there has been, until then, very little occasion or opportunity for hoisting or unfurling our canvas. We have had occasional and brief spells of fine weather, notwithstanding the head winds.

Nearly all our people were sea sick, but we are happy to say they got over it nicely in a day or two after leaving Queenstown. During their sickness, as you may suppose, the culinary department was almost at a stand still; but, since their recovery, the attention paid to that department has somewhat compensated for past neglect. The ship's stewards have invariably been exceedingly attentive, they doing all they could to assist the people when, in their sickness, they were almost totally unable to help themselves. There is now no sickness among the Saints that we are aware of. The ship's doctor might, we think, have been more prompt and attentive to the

passengers that he has been.

So far as Captain Beddoe is concerned, we deem him to be both a thorough gentleman and officer. He has endeavored to do everything possible for the comfort of the people, and even anticipated many of our wants. All the officers in command, we believe, have seconded the captain's efforts in pleasing and accommodating the people.

The utmost good order and behavior have prevailed. A willing acquiescence has been accorded by the Saints to all the requirements of those in charge of the company, the result of which has been that the most perfect harmony has prevailed. Prayer meetings have been held every morning and evening, and public meetings on the Sundays, to which the respectable part of our fellow-passengers (cabin and steerage) have been invited. The Elders have, on these occasions, preached upon the doctrines of the Church of Jesus Christ of Latter-day Saints. The Spirit of God has been richly felt in our meetings. We have had many manifestations of the gift of healing in our midst, and the prayers of the faithful Saints have been heard and answered by the Almighty. We have had every reason to know that He has guided and guarded this vessel, and that those on board who have obeyed His message are within the circle of His keeping.

We have been ably assisted in our business, and our ministrations among the people, by Elders Charles Sanson, Geo. Woods, Samuel Bennion, B. T. Young, A. Neilson, C. S. Winge, J. F. Oblad and W. J. Lloyd. The Presidents of the Wards and the captains of the guard have labored diligently in their offices.

New York, Sept. 14th, 10 p.m.

We reached New York at 10 this morning. Elder W. C. Staines came on board while we were steaming into the bay. We passed the government officers without the least hindrance, and our baggage underwent examination in a manner satisfactory to both the Custom-house officers and emigrants. We were taken to Castle Garden in two tenders. The labor and anxiety attending the transfer of the people and their luggage were very

great. The utmost kindness was manifested toward us by all the officials with whom we had business. Elder Staines has informed us that arrangements have been made for our departure westward to-morrow at 2 p.m., from Jersey City, per the Pennsylvania Central Railroad. We have made every arrangement of our own to meet those of brother Staines, such for instance as purchasing provisions for a part of the journey and the exchanging of English money into American money for the people.

We feel convinced that the hand of the Lord has been over our company thus far for good. Peace prevails, good feelings manifestly exist on every hand, and no accident whatever has happened that we are aware of.

The brethren join with us in expressing our best and earnest wishes for your continued prosperity in the gathering of Israel, and for the spread of truth among the honest in heart. With kind love to you and the Elders throughout the mission, as well as those in Liverpool, we remain your brethren in the Gospel.

JOHN C. GRAHAM,
R. W. HEYBORN,
N. P. LINDBLOM.

AMERICA.

Salt Lake City, Aug. 31, 1874.

Pres. Joseph F. Smith.

Dear Brother,—It is our intention to leave this city for Europe, on the 9th prox. We are all well, and anticipate a pleasant journey. We think that this season of the year will be very agreeable to travel in. We hope to see you before the 1st of October next. Matters are moving on in a quiet way with us. The opposition appear to be in a quandary. Would do something wonderful if it were possible. Not possessing the faith of miracles, however, they find it difficult to "remove mountains." He that setteth stakes for the Almighty, shall reap the reward of the fool. The ways of the Lord are past finding out, by "men reprobate concerning the faith." Every day divulges some little plot concocted by lawless men, but their schemes fall through. I am inclined to believe more than ever that "no weapon formed against Zion

"shall prosper." An effort is just now being made to obtain men and means, in order to hasten the completion of the Temple at St. George. It is designed to have it finished by the 1st of next April. The First Presidency, and several of the Twelve, are continually traveling and ministering to the Saints. Their labors cannot fail of doing much good.

In the bonds of the Covenant.

Yours truly,

EDWARD HANHAM.

AUSTRALIA.

Glebe, Sydney, July 30, 1874.

Friend J. F. Smith,

Dear Brother,—I take pleasure in addressing you from this far-off country. I have just returned from a three months' tour in Victoria, a distance of six hundred miles from this place; found a branch of ten members at Melbourne, and rented a hall, placarded the town announcing that it would deliver a series of lectures. There was but few attended our meetings for a large town like Melbourne, but there is a great enquiry among the people, privately, as they are ashamed to be seen at our public meetings for fear they should lose their influence in society. I took a tour through the country, about Melbourne, traveling and preaching from town to town. I found Mr. Buckle at Ballarat, who treated me very kindly, he and family are going to Utah, just as soon as he can close out his business. I can truly say this is a land of wool. I saw some very fine flocks of sheep, and measured wool that came off a Lincoln ewe, that was fifteen inches long, and very fine.

I feel thankful to my Heavenly Father that I have been the humble instrument in his hands of bringing a few into his Church and Kingdom. We baptized three, the Sunday morning before I left Melbourne. I am very sorry to say that my health is very poor. I took cold about eight months ago while in Scotland, it settled in my chest, and it seems I can't shake it off; it hinders me from preaching and traveling as much as I would like to do, but I feel to do the best I can. We have very good meetings in

this place, and the Saints here are very kind to me, but they are generally poor, yet feel well, and are striving to live their religion. We have a Mr. O. W. Wandell and Gland Rogers, young Josephite missionaries here; they passed themselves off as Elders from Zion on their first arrival; they are not making much headway; they had got the pamphlets and books of this Branch in their possession when I came here, but I have succeeded in getting them all back again. I have commenced to distribute a number of pamphlets among the people. I have not been able to learn from brother Beauchamp how this mission stands financially at your office;—you will see a letter that I sent to President Herrick shortly after my arrival here, that gives the particulars about this mission, without my alluding to it very lengthily at present. I am here alone and hope you will give me all the instructions necessary for my good; I have been looking for instructions from President Herrick by the last mail, but it has not come.

I have adopted the policy of shipping the Saints off to Zion, as soon as they get means to go, for fear their means might slip out of their hands; please let me know if this meets your mind, or if it would be better to wait till I get a company. This is a very large country for one man to travel over. Sydney is a large and flourishing town, with upwards of 100,000 inhabitants, is beautifully situated on Port Jackson, a large land-locked bay. Melbourne has a population at least 100,000, though a few years ago, prior to the discovery of the gold fields it had not half that number; the population of Adelaide is about 20,000 and Perth 5,000. Several other important towns have sprung up in Australia within the last few years; and the population of the colonies is rapidly increasing. New South Wales, in 1857, had 200,000—Victoria, 350,000—South Australia, 75,000—and Western Australia, 100,000 inhabitants.

Kind regards to all the brethren at the office.

I remain your brother in the Gospel,—

WM. GEDDES.

THE HABIT OF FRETTING.

Fretting is both useless and unnecessary; it does no good and a great deal of harm, yet it is almost a universal sin. More or less we are all given to it. We fret over almost everything. In summer because it is too hot, and in winter because it is too cold; we fret when it rains because it is wet; when we are sick, or when anybody else is sick. In short, if anything or everything doesn't go just to suit our particular whims and fancies, we have one grand general refuge—to fret over it. I am afraid fretting is much more common among women than among men. We may as well own the truth, my fair sisters, if it isn't altogether pleasant. Perhaps it is because the little worries, and cares and vexations of our daily life, harass our sensitive nerves more than the more extended enterprises which generally take the attention of men. Great wants develop great resources, but the little wants and worries are hardly provided for, and like the nail which strikes against the saw, they make not much of a mark, but they turn the edges terribly. I think if we looked upon all the little worries of one day as a great united worry, self-control to meet it would be developed. But as they generally come only one or two little things at a time, they seem so very little that we give way, and the breach once in the wall soon grows

larger. Now, I don't believe in the cant that a woman must always, under all and any circumstances, wear a smiling face when her husband comes home, or that she needs to take her hands out of the dough or drop the baby on the floor to run and meet him at the door. But I do believe—nay, I know, for I have seen it with my own eyes among my friends—that many a woman has driven a kind husband away from her, away from his home and its sacred influences, and caused him to spend his time at a billiard table or in a drinking saloon, amid their profane influences, simply by her ceaseless fretting over trifles which were not worth a word, much less the peace and happiness of a home. I know that many a mother has brought up and developed a daughter just like herself, who, in her turn, would wreck and ruin the comfort of another family circle. I know that many a mother has turned her back against her own sex, and made him dread and dislike the society of women, by her example, constantly set before him. And knowing all this, my sisters—and brothers, too, if they need it—I know that we ought to set our faces like flint against this useless, sinful, peace-destroying and home-disturbing habit of fretting.—*Woman's Exponent.*

UTAH NEWS.

From the *Deseret News*:—

MISSIONARIES APPOINTED.—The following Elders have been appointed to go on missions to Europe, and, it is expected, will leave for that part of the world on or about Wednesday, the 9th inst.—Henry C. Fowler, Verne Halliday, Shadrach Empey, William Greenwood, Edward Hanham, Jno. Woodhouse, D. Beckholt, Joseph H. Parry and Jacob Zundell.

FATAL ACCIDENT.—On Saturday evening, (Aug. 29) while brother John McDonald, Sen., was assisting to stack a load of hay at his residence in the 13th Ward, he slipped from the hay-stack, fell upon a coal-shed, striking upon his back, and then fell to the ground. The injuries he sustained were so severe as to cause his death at 4 o'clock this morning. Brother McDonald was, as will be seen by obituary notice in another column, 77 years of age. He was a good citizen and much respected.

LARGE MEETINGS.—Two very large meetings were held on Saturday and Sunday, (Aug. 29 and 30) at American Fork, in a bowery. The number pre-

sent is estimated at something over four thousand people. President Brigham Young and George A. Smith, Elder Wilford Woodruff and Bishop E. D. Woolley were present and preached to the congregation. The speakers were blessed with great freedom and power, and the people paid the most rapt attention to their remarks. Besides the American Fork people, many were present from adjoining settlements.

THE NAVAJOES.—We learn from a telegram received to-day (Sept. 1) from Kanab, that the Navajo Indians, who have been for some time troublesome and threatening in the South, are now becoming more friendly, and are about visiting the settlements on a trading expedition.

LIGHTNING.—Yesterday, (Aug. 31) during the storm, the house of brother Peter Howell, 16th Ward, was struck by lightning, which tore out the shingles, split the rafters and threw out a number of adobies. His little daughter, who was standing at a window, was thrown out of a chair, but was uninjured.

BEGGING.—Begging among the "Liberals" has commenced to defray the expenses of the illegal proceedings of the Tooele election. They announce that that affair has already involved the Tooele County "Liberals" in indebtedness, but do not state the amount that was paid for illegal votes, by the doer. The Tooele County tax list shows that fully three-fourths of the liberal votes cast were fraudulent.

TOOELE.—A large number of deputy U. S. Marshals put in an appearance in Tooele on Saturday, (Aug. 29) and have been boasting about what they intend to do in using up the "Mormons." The using up of the "Mormons," however, is a very tough and difficult job.

LEVAN.—H. W. Hartley writes, Aug. 27—"The health of the people of this settlement is wonderfully good at present, and has been all summer, there having been but two deaths. The United Order has been considerable of a success so far, and is being vigorously advocated by our energetic Bishop. We have in successful operation, a farming company, a logging or lumber company, a small shoe-making company, a brick company and a salt company to manufacture salt at our salt works,—the two last named companies having turned out a very superior article. Elders Geo. Q. Cannon and A. M. Musser preached to a good and well-attended houseful last night, giving some very satisfactory remarks and explanations on the United Order.

THE MILITARY.—We were called upon to-day (Sept. 4th) by Captain Augustus H. Bainbridge, of the 14th Infantry, stationed at Camp Douglas, in relation to the statement in the *News* of yesterday about the flogging of Miss Crabb, the evening previous, by a soldier from Camp Douglas. The Captain had instructions from General Smith, the commandant, to investigate the affair, and have the offending soldier identified, which can readily be done, for when the soldier was taken to the City Hall, under arrest, the police notified the provost guard, a member of which called at the Hall and took him away. We understand from Captain Bainbridge that General Smith is determined to see that the soldiers of his command do not molest the civilians, which determination we believe he will faithfully carry out. The civil guardians of the peace will also see that the privileges of soldiers are not infringed by civilians, and thus there can be no reason for other than the most amicable relations existing between the military and the citizens.

A BAD ACCIDENT.—Night before last (Aug. 26) a young woman, eldest daughter of brother Richard Bramley, of the Fifth Ward, met with a serious accident. She entered a room and struck a match, the light caught a quantity of loose powder, which lay on a shelf, causing an explosion. The occurrence happening in the dark and being totally unexpected her fright can be better imagined than described. She rushed out of the house with her hair and dress on fire; the flames, however, were soon extinguished, but the poor girl's face and hands were very severely scorched. It was at first thought that she might lose her sight through the accident, but it is now considered that her eyes will

not be permanently injured. The powder was placed where it was by a brother of the girl, an act of carelessness almost inexcusable.

OPERATION.—Yesterday morning, (Sept. 3rd) Dr. Seymour B. Young extracted a small rock from the head of Arthur Denney, two years old. The child had been playing upon the ground and had pushed the pebble up his nose into his head. This is the second time he has attempted to injure himself in a similar manner.

From the *Salt Lake Herald*:—

GRANGERS.—The farmers of Hooper, in Weber County, have been holding some meetings recently at that place, and judging from the tone of remarks, we presume they may be considered as Grangers in fact, although it does not appear that they have formally organized a Grange. They say that they will probably have for sale about 80,000 bushels of wheat. By dispensing with middle men, which they propose to do, they expect to save on the above amount of grain the snug little sum of \$7,500.

THE "RING" WHISTLING.—What's the matter with the "ring?" Apparently they have lost all their voices for howling. They haven't complained of the Mormons committing any murders or being disloyal to government for several days. If the circular combination of howlers have got to the end of the string they can go back and commence again. It will never do to let the cause of reformation in rebellious Utah perish this way.

SUDDEN DEATH.—Another of those sudden deaths which have become so frequent in this city, occurred yesterday morning, (Aug. 31.) Edward Wilson a mason of the Ninth Ward, was working at his trade as usual yesterday morning, when he suddenly uttered a sharp groan and fell dead. The health of the deceased had not been as good as common for some time, though there were no symptoms of so hasty a demise. A coroner's jury held an inquest shortly after the death, returning a verdict of death by apoplexy. The deceased was a native of England, and was about 58 years of age. He leaves a wife and several relatives in this city.

From the *Ogden Junction*:—

THREE ACCIDENTS AT BRIGHAM.—Yesterday, (Sept. 1st) at the mouth of Box Elder Canon, opposite the Co-operative shingle mill, August, a son of James Ibsen, of Mantua, was hit on his forehead by a rolling rock from the mountain side and received a terrible wound. Dr. Ormsby, Jun., was telegraphed for and came from Logan through the canon in the night time to render assistance. Other boys had playfully started a large rock, which sent the rock down to August's head. He is eight years old. Robert Kelley, son of O. Kelley, received an ugly but not fatal gash in his forehead by a wagon passing over him into which he had jumped or tried to get while in motion. His age is four years. A little boy of R. L. Fishburn's, aged one year and nine months, came near drowning by falling into the water ditch near his home, where he was lying on his face quite a while without being observed. He was picked up again and it was with considerable labor and difficulty that he was restored.—All three cases happened yesterday, August 31st.—In great haste, A. C.

UTAH COUNTY TIMES, SEPT. 1.—With this issue we commence the publication, under the management of the *Utah County Times*. We do not propose to make any great change in the appearance of the paper at present, as the new company are not as yet thoroughly organized. But it is our intention as soon as possible to enlarge and present to the people of Utah County a paper that they may be proud of, one that will be devoted to their interests in agriculture, manufacture, mineralogy, and all home industries, at all times advocating truth, honor and justice. It is our intention to engage an able corps of editors, who will treat on everything that will interest and tend to the welfare and advancement of the people.

Yesterday, (Aug. 31) the names of twenty-three grand and eighteen petit jurors were drawn in open court, as usual at the September Term of the First District Court.